For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, First Nr. in March 1939

The Christian View of Life.

Phil. 1: 21–24.

The Christian view of life is well summarized by the apostle Paul in his letter to the Philippians when he writes: "For to me to live is Christ, and to die is gain. But if to live in the flesh — if this shall bring fruit from my work, then what I shall choose I know not. But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake." This is Paul's view of life. In it he presents four factors.

The first of these factors in his view of life is himself. Notice his definite "for me." He knew the worth of his self. He knew that his soul was worth more than the whole world. He dared to claim that he was as important as the chief of the apostles. He was not so humble that he refused to do a thing (as people do today) because someone else could do it better. He had a proper respect for himself.

But he had also a proper estimate of himself: "Christ died to save sinners, of whom I am chief." When he looks at himself in the light of God's holiness he saw himself as a sinner. As a sinner he had found the grace of God in Christ. So the personal God was for him the second factor in his view of life. He declares, "For me to live is Christ... It is no longer I that live, but Christ that liveth in me; and the life I now live, I live in faith, the faith which is in the Son of God who loved me and gave Himself up for me... I count all things loss for the excellency of the knowledge of Christ."

The third factor in Paul's view of life was eternity. He said not only, "To live is Christ," but also, "To die is gain." He dared even to say, "I have a desire to depart and to be with Christ." He was sure that "though our earthly bodies decay, we have an eternal home in the heavens, not made with hands." Paul had the long view of life, the view that lifts its eyes from the molehills of time to the mountain peaks of eternity.

In his statement to the Philippian Christians Paul had just declared that because for him to live was Christ, to die was gain. But even as he thinks of the glories awaiting him after death he stops to exclaim, "To abide in the flesh is more needful for your sakes." In his view of life there was a fourth factor, his fellowmen. For the good of others he was willing to postpone his own gain.

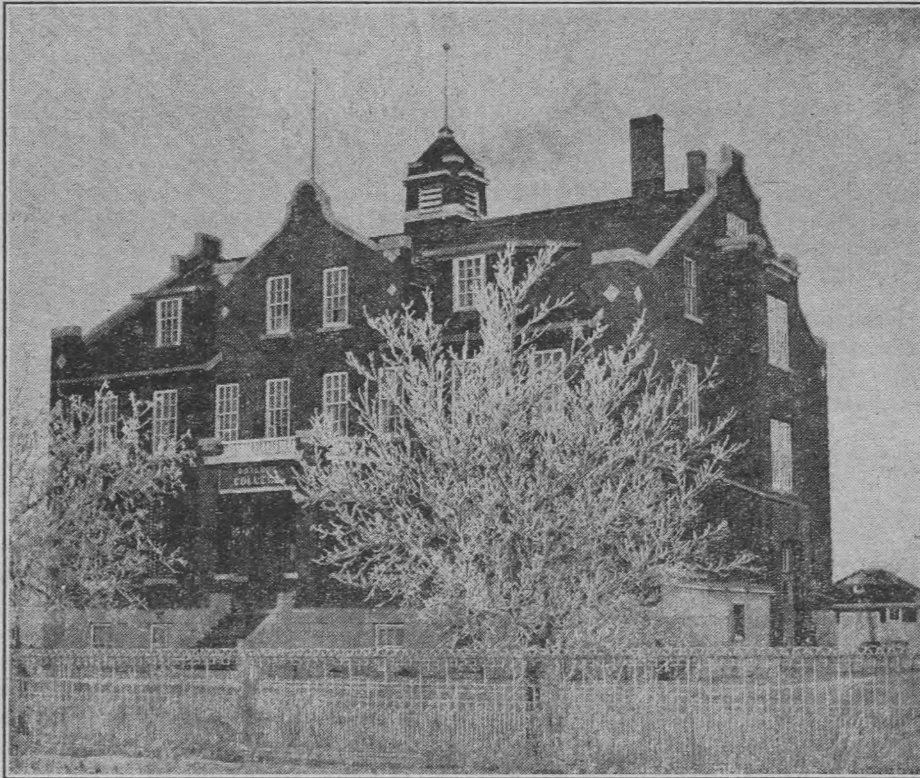
Thus we find in Paul's view of life these four factors: Himself; the personal God revealed in Christ; eternity; his fellowmen. These are fundamental factors in the Christian view of life. No life-view that ignores any one of these is truly Christian.

There are really only two kinds of life views; the Christian and the non-Christian. There is a big difference between the two. A person who has a non-Christian view of life finds himself to be the most important thing in life. As he has little thought for eternity he lives according to the rule: "Eat, drink, and be merry, for tomorrow we die." To him God is a vague being who can be ignored. His abilities and possessions are his own, to be used for his own good, and gratification, and glory.

But a person who has the Christian view of life sees himself as a being endowed by God with certain abilities; he knows a personal God through His Word and through experience, the experience of what God has done for him through Jesus the Savior; he wants to use his abilities to glorify God now and in eternity; he lives in the glad assurance that the heavenly home is far better than anything here on earth. But he does not sit around as though there were nothing to do in this life. All about him are fellowmen, some of whom are sinsick, or have problems or worries, or need the help of others.

We could take everything in this earthly life: money, power, fame, pleasure, comfort, and one by one show the difference between the Christian and the non-Christian views of life. The person controlled by a non-Christian view of life uses these for himself, with little or no thought of

(Continued on col. 4, top)



OUTLOOK COLLEGE

OUTLOOK COLLEGE BULLETIN

Did you know that over forty O.L.C. students attended the Y.P.L.L. convention of Canada District held at Weldon last summer? Where did they come from? Wherer did the hundreds of O.L.C. students go to from the old College door? Each of them are carrying on their little corner of life. Last summer they came out into the light again in no uncertain words. And again at the Bible Camp of Saskatoon Circuit held at Outlook they were heard from in stirring tones.

College students, it's up to us now to do our part to save our dear Alma Mater. Words won't be enough this time; there must be action—support in real large measure to prove that our school can be carried on. The youth of our province need yet the Christian training and fellowship found only at our dear old College.

Those doors have been closed long enough. The old sidewalk down which you fellows hurried to breakfast has had just enough rest. What can be done? Just this, you college students, you friends of our College, you parents who want to send your boy and girl to the school of your own dear Lutheran Church, come now and give, give your utmost, all of you. Give till it hurts. Make it your sacrifice.

Don't you see the need? Don't you see the large group of young people going out of our public schools, boarding away from home to get a higher education? Or finding the futility of a correspondence course when they try to go on to higher grades? Do you see the great crowd that is drifting towards a sure and terrible end through your negligence in bringing them an education that sets their feet on the Solid Rock, Christ Jesus? Are you blind to that vision? No, you have seen it, but didn't see how you could do anything about it. But you can.

I shall never forget the sight of an old man coming up to Rev. Marken and pressing a five dollar bill into his hand asking him to send it to Outlook College as he saw its need and knew of the work it was carrying on.

Rev. Bergsagel at Kyle, Sask., is ready to receive your contributions in any amount. Won't you send him this at once and pledge your support for the future? Yes, with a prayer to God that His will be done—that the future generations may praise His name for salvation forever.

(Place, date)

....

I hereby offer in Jesus' name the sum of .... dollars to be paid in yearly instalments (God willing) of .... dollars each for the next ..(5).. years; this is my contribution to Outlook Lutheran College so that its function as a Christian education centre in our midst may continue. Your for O.L.C.

(Signature)

....

Do your part now!

Greetings with 1 Corinthians 3: 19.

A college article in every issue. Come now, all of you. Will you be next Mrs. Gronlid?

Yours in the fellowship of faith,
Josef B. Haave,
Vice-Principal, Naicam, Sask.

Outlook College Song.

(Sung to tune number 44 in Frydetoner)

On the mighty rolling prairies
Of the great Saskatchewan
Near the calmy flowing waters
Of the South Saskatchewan,
There our fathers builded wisely
For their daughters and their sons
Builded wisely Outlook College
For their daughters and their sons.

Chorus—
Outlook College, Alma Mater
Built by our fathers dear
May thy future ever greater
Glories yield to thee each year!
May thy sons and may thy daughters
Ever greater laurels bring
And may future generations
Ever of thy greatness sing!

—Rev. John P. Tandberg.

Sing it at your Luther League meetings, sing it in your choirs. Let it ring through Saskatchewan from north to south. Save your copy of it and learn it for memory.

In Loving Memory.

"With heavy hearts we stand at this parting
In tears, and in sorrow so deep.
God took you back in His love and His wisdom
And in His arms you fell asleep.
We will miss you so much, and your smile,
And though your dear face we again shall not see,
You will live with us long in memory
And your memory now sacred shall be."

"You were one of His choicest treasures
And He took you home with His own dear hand.
You saw the Saviour's smile of welcome,
As your foot touched the golden strand.
He gathered you close to His bosom
To be happy with Him evermore
And we are leaving you safe in His keeping
Good-bye dear. Good-bye, Eleanor."

With these words we express the feelings which surged through all of us when Saturday morning, January 21, brought us the message of the passing of our friend Eleanor Nelson, the daughter of Rev. and Mrs. P. E. Nelson, Naicam. Her death came suddenly at ten o'clock in the morning after only several hours of immediate illness. In the springtime of youth she was transplanted to the eternal springtime of Heaven.

Rev. Thorpe of Watson conducted the funeral service. Speaking briefly in Norwegian he reminded the large audience to hear God's voice in youth. Then in the English language passages were quoted pointing to the promises which God extends to those who heed His call.

The ladies' choir sang their beautiful arrangement of "When I Survey the Wondrous Cross." A small volunteer group from the school sang "When Daylight Dies." The Service was closed with the hymn "I know of a sleep in Jesus' name."

Eleanor was born at Spalding in 1918. She leaves her mother and father, six sisters Mary, Nora, Ruth, Myrtle, Evelyn, and Helen, five brothers, Robert, Dan, Bert, Edward and Sidney. The many floral tributes and memorial wreathes expressed the sympathy of kind neighbors and friends.

May her blessed memory stir you also dear reader to "Remember God While Thou Art Young."

—Josej B. Haave.

The Christian View of Life.

(continued from col. 1)

God, of eternity, or of his fellow-men. The Christian on the other hand seeks the guidance of God through prayer and the study of His Word — forget not the Word, you who claim to be followers of the Christ; he evaluates these things in the light of eternity; he uses them to the glory of God, and seeks through them to serve his fellowmen.

It was said earlier that the Christian view of life must include all four of these factors. Many professing Christians want to stress only the first and the last: Myself and my fellowmen. They are so sure of the inherent goodness of man that they do away with his need of a Savior, and declare that right here on this earth men will establish a Utopian kingdom of perfection. These people are like a beautiful automobile out on a lonely highway at night, without light and power: the revealing light of God's Word, and the transforming power of His grace. At the heart of the Christian view of life is the experience of sin and grace. God shows me His awful holiness and my terrible unholiness; I realize that I am a condemned sinner and cry to the Lord for mercy; He offers me pardon and life in Christ Jesus; I accept, and it is no longer I that live, but Christ that lives in me.

Then for me to live is Christ, and to die is gain. But if for me, or for you, to live is not Christ, but self, or wealth, or power, or anything else, then to die is loss.

Readers of *Hyrden*, bind upon your hearts the statement of Paul, "For me to live is Christ, and to die is gain." In these words is more than a view of life. In them is life itself.

—Pastor G. O. Evenson.

We Need More Subscribers For Hyrden!

The Business Manager for *Hyrden*, Mr. Josef Haave, had a few moments to spare before his train was to leave. It was long enough for him to give the distressing news that *Hyrden* is not at present paying its way. Unless the number of subscriptions is increased there is not enough income to pay for the present printing—two issues each month.

While I cannot quote figures—yet it is a call to us to do more for *Hyrden*. *Hyrden* was sent out free of charge for a limited time in 1938. Only an appalingly small number subscribed through this gesture.

We have rejoiced over *Hyrden* coming twice each month. We can help it to continue to come twice each month by being solicitors for *Hyrden*.

Under the Doubled Paper Plan the subscription list increased. But we need to do more. We need our paper. May not each subscriber be considered a solicitor for *Hyrden?* Let us work and pray that our paper can continue to serve the Lord's cause in our Church in Canada.

—Vinge.

PENNY-A-MEAL FROM EVERY MEMBER OF EVERY FAMILY FOR EVERY MEAL DURING LENT

WOMEN'S MISSIONARY FEDERATION
MRS. I. O. THVEDT, Editor — LANGHAM, SASK.

A literature packet containing the 1939 Program Series "Christian Living" has been sent to every Ladies' Aid president. If change has been made in presidents, will the former presidents please see to it that the Literature Packet gets into the hands of the new president?

Has your society sent in your per capita dues?

We wish to call your attention to the fact that all supplies are to be ordered from the W.M.F. Office, 425 South 4th St., Minneapolis, Minn., not from each of the secretaries. Please bear this in mind when your supplies need replenishing; order from the W.M.F. Office, since the department secretaries do not have any supplies on hand and they are compelled to forward your order to the office for further handling, which consequently necessitates som delay. —*"News Bulletin."*

Heart to Heart.

Our W.M.F. program topic this month is "The Christian and His Church Work."

I like to think of you as you meet to study, yes, to pray about your work in the church.

I wish it were possible to visit each society, but since this, of course, is impossible, I take this means of doing a heart to heart talk with you.

In John 15, 5 Jesus says, "Apart from me ye can do nothing." Do these words sound strange? Are we willing to face them? *"Apart from me ye can do nothing."*

It would be sad indeed, should our life be wasted, and wasted it is, if we live apart from Him. We must be linked to Him if our life is to count in eternal matters, and after all, it is only eternal matters that count.

The souls He wanted to reach through you and me are not reached if we live our lives apart from Him. He is counting on you and me. May the Lord give use grace to see what that really means. Let us bow before Him. Let us go to Him and ask:

"My Jesus, am I in that band
And will Thou call me Thine?
Do I among the chosen stand
Whose lamps so brightly shine?
O let me not lie down to rest
Till this I know, my Savior blest,
Till I can say, by grace restored;
Thou knowest I love the Lord.

And even if with tears it be,
That this to Thee I say,
Yet Thou in grace will look on me
And wipe my tears away;
Yes, when but Thou who all dost know
In me can find Thy love below
And own me Thine, then all is well,
My all I have in Thee."

Let us remember the work as *His task.* We shall then find joy and pleasure in doing the daily tasks before us. May we do all as before Him, fit for His eyes to see. May the Lord give us strength, patience and courage to do our duty and be faithful in doing it. —

Soon our little day is over. How quickly the days, the months, the years go by. This day is ours. Will He give us another? Will we have another chance? We look to Him for sustaining grace, for wisdom to go on from day unto day. Shall we make this our prayer

"Take my life and let it be
Consecrated Lord to Thee.
Take my moments and my days
Let them flow in ceaseless praise."

I hope you will all make use of Mrs. T. G. Langley's very fine article in Program Series. —Mrs. I. O. T.

A Day at a Time.

A doctor was once asked by a patient who had met with a serious accident, "Doctor, how long shall I have to lie here?" The answer, *"Only a day at a time,"* taught the patient a precious lesson. It was the same lesson God had recorded for His people of all ages, long before. The day's portion in its day. Faithful for one short day. Long years take care of themselves. — Andrew Murry.

The Master Potter.
By Sarah Ingham Castillo.

Have you ever watched a potter
Fashion vessels out of clay?
He takes the formless substance
And in a wondrous way,
With patience, skill and pressure,
Makes perfect works of art;
That which was clay is now a joy
To please the potter's heart.

So too the Master Potter
Takes clay so rough and rude,
And fashions perfect patterns
From forms that have been crude,
He shows such skill and patience
Uses gentle pressure too,
In molding lives for service,
His daily work to do.

THIS AND THAT

Paid in Advance.

It was early Sunday morning in January of last year at the home of the treasurer of a Lutheran congregation in Minnesota. The door bell rang and a young man about seventeen years of age was ushered into the parlor.

"Here is the money for my church pledge," said the young fellow. Upon opening the envelope a roll of bills amounting to approximately $47.00 was found. Thanking the donor, the treasurer asked why he had paid his pledge in advance and commended him also on the amount of his annual donation.

"My salary is $9.00 per week," said the youth, "and I have decided to give ten per cent of my wages to the Lord during the year 1938. I am paying it in advance because no one knows what may happen to me later and I want to be sure it is paid."

With these words the young man excused himself and went on his way to Sunday school which he had faithfully attended for fourteen years.

The gift which this young Christian laid on the altar of his church represented a real sacrifice. Out of a small income he gave much to the treasury of the Lord. Instead of giving to the church what was left over at the end of the year he gave all he had at the beginning of the year to fulfill his obligation.

Perhaps this youth received his inspiration from the Scripture passage which says, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

Having given God his share first he had faith that his material wants would be satisfied.

Penny-A-Meal.

Why are those 906 little hands in our Orphan's Homes folded in a prayer of thanksgiving? Why are those 309 old folks in our Sunset Homes, together with many pensioners, so contented and happy? Where do those thousands of intelligent and promising students come from? Why are we able to hear singing across the oceans from China, Madagascar, and South Africa? How are those 207 Home Missionaries able to work on and on under such trying conditions? The answer is *our Synodical Budget* that supports *Christian Education, Home Missions, Foreign Missions, Charities,* and *Pensions.* We must meet the challenge from God to support these five departments. The Lord has not asked us to give until it hurts, but to give until we like it.

We have had many letters commending the Penny-o-Meal plan—stating that without the use of this plan they would not have been able to raise their "fair share" for the activities of the church.

If you have not made definite arrangements to make use of this plan this year there is still time to do so. If there are hindrances for placing the containers on Ash Wednesday and if local circumstances prevent collecting them on Good Friday or Easter Sunday, they should be placed as soon as possible after Ash Wednesday and collected not later than April 30, the end of the first quarter.

Our congregations are becoming more and more interested in this plan and we have already sent a large amount of materiol ON ORDER.

—A. J. Bergsaker.

YOUNG PEOPLE'S LUTHER LEAGUE
Rev. A. M. VINGE, Editor — FAIRY GLEN, SASK.

Comments

Meditation.

(The following Meditation is taken from the new Missionary Magazine "The Missionary", edited by Missionay Andrew Burgess. There are some exceptionally fine articles on missions in these magazines and some fine devotional articles. This magazine which costs $1.00 a year makes a fine addition and supplement to a Luther League Library.)

All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. Psalm 22: 27.

Surely he hath boren our griefs, and carried our sorrows: yet we esteemed him stricken, smitten of God, and afflicted. Isa. 53: 4.

And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. Matt. 26: 39.

The veil is drawn aside. We look upon the passion of the Son of God. From the remote ages of the prophets comes a voice: Wherefore art Thou red in Thine apparel, and Thy garment like him that treadeth the winefat? And the messenger standing upon the threshold of the New Testament calls to us: Behald the Lamb of God, that taketh away the sins of the world!

Where is Thy crown, O Monarch of the unseen realm? My royal diadem in a world of sin is a crown of thorns.

Where did they erect Thy throne, O King of the nameless multitudes? The throne which the world erects for me is a cross on a hill.

Ponder this, my soul. He by whom all things were made, knelt in prayer under the load of men's sins. He was bruised for our iniquities. With His stripes we are healed.

Savior Divine, sublime in Thy humiliation, victor in Thy death, conqueror in Thy suffering, lift my weary soul to Thee. Let me live in Thy presence. Let no earth-born cloud hide Thee from my sight. Grant unto me that peace which the world cannot give, and let not my heart be troubled or afraid.

"If ever, Lord, my love to Thee
Should cold and fruitless be,
O show me in Gethsemane
Thy suff'rings there for me."

May we again remind the Circuits to make early preparations for Conventions and Bible Camps. There are so many meetings during the summer months that it is necessary to make early arrangements.

Canada District made a good showing in Project Contributions in 1938 especially when one considers the crop and price conditions. Several receipts have come in during January for 1938 contributions. Watch for a report on the 1938 contributions in a later issue of *Hyrden.* This will appear as soon as figues are complete.

Again we ask you to send in material for this page. We appreciate so much what is sent in. May the Lord bless also the printed Word in our Young People's Page to the Glory of His Name.

He chose this path for Thee
No feeble chance, nor hard, relentless fate
But Love, His Love, hath placed Thy footsteps here;
He knew the way was rough and desolate
Knew how Thy heart would often sink with fear
Yet tenderly He whispered: "Child, I see
This path is best for thee."

He chose this path for thee
Though well He knew sharp thorns would tear thy feet,
Knew how the troubles would obstruct the way.
Knew all the hidden dangers thou wouldst meet
Knew how thy faith would falter day by day
And still the whisper echoed: "Yes, I see
This path is best for Thee."

He chose this path for thee.
What needs't thou more
This sweeter truth to know?
That all along these strange bewildering ways,
His loving arms shall bear thee all thy days.
A few steps more, and then thyself shalt see
This path was BEST for thee.

Exploring The Christian Life.

It is quite easy for one to say that it is good to possess the Christian life, that the right thing to do is to live as a Christian, that there is no other worthwhile way to live. But do we really know, personally and intimately, what the Christian life is? Do we understand what can be understood of the nature and manifestations of the Christian life? Do our own life-experiences correspond to the true content of the words of the Bible dealing with the Christian life? Are the definitions of the Christian life-experiences, which we learned from the Catechism and the Explanation, alive with meaning because they represent what our life really is?

Through holy baptism, God created in us the Christian life. Surely it is possible to carry that life over from infancy into the conscious life of childhood and youth, to remain in one's baptismal covenant. To deny that is to deny God's power to preserve anyone, including an adult convert, in the faith.

What does take place in that carry-over? What experiences belong to remaining in one's baptismal covenant? Do you have a personal knowledge of that?

Not with everyone does that carry-over occur; nor do all who remain in their baptismal covenant up into conscious years, continue thus to the end. To affirm otherwise, would be the same as saying that once baptized, one never can fall away from God; but such a statement is contradicted by plain Biblical teachings.

Where there is no such carry-over, or where there is a failure to continue in one's baptismal covenant, there will be a break in the continuity of that life created through holy baptism. That break means the loss of life.

How can one, who has lost his Christian life, regain that possession? What happens to one when he again obtains the Christian life? What experiences does he have?

Do we know the workings of the Holy Spirit within the soul? Do we really feel the heart throbs of the Christian life within us?

We are just asking. But we ask with a purpose.

The Christian life is too frequently confused with externals, just because we do not know the work of the Holy Spirit within us through personal experience.

But we need to get deeper into the Christian life than external manifestations to know true Christianity. We need to pass the guards at the outer gates, and proceed into the court of the inner life to learn what the Christian life is. There are experiences within that belong essentially to the Christian life. Only as we personally have these experiences can we know and possess the Christian life.

We can explore that inner life of the Christian. We ought to. There is the guide book, the Bible. There is the Guide, the Holy Spirit. They are at our service.

Lent is a good season for us to make that exploration.

—Selmer A. Berge.
From *Lutheran Herald.*

Bible Questions.

Prayer.

1. Which is the prayer chapter of St. John's Gospel?
2. Find three references on kneeling in prayer and one on standing.
3. Where are the words "give me neither poverty or riches" found?
4. List special prayer incidents in Acts.
5. List references where it is stated that Jesus prayed before meals, in the morning, in the evening.

Send in answers, if possible, by the end of March.

Have you ever held a small silver coin in front of each eye? The world is lost to view—all its glory and beauty disappear. Are we in danger of letting money blind us to the shining field of service and making us hard like the metal of the coin? Think it over!

PENNY-A-MEAL FROM EVERY MEMBER OF EVERY FAMILY FOR EVERY MEAL DURING LENT

Thi saa har Gud elsket Verden, at han gav sin Søn, den enbaarne, for at hver den som tror paa ham, ikke skal fortabes, men have evigt Liv.

HYRDEN

"JEG ER DEN GODE HYRDE." — Joh. 10, 11.

Den som tror paa ham, bliver ikke dømt; den som ikke tror, er allerede dømt, fordi han ikke har troet paa Guds enbaarne Søns Navn.

15de aargang. Winnipeg, Manitoba, Første Nr. i Mars 1939 Nr. 5

Anden Søndag i Faste.

Av
Pastor O. J. Marken.

Læs teksten Luk. 7, 36–50.

Vi er nu i den del av kirkeaaret som kaldes fasten. Det er eiendommelig ved tekstene paa disse søndage at de handler om Jesu kamp med satan. Jesus er jo kommen forat knuse slangens hoved, bortta hans makt og herredom over menneskesjælene. Det er da naturlig at mørkets fyrste, satan, sætter sig til motverge. Han mønstrer og mobiliserer sin hær, og med vaapen vogter sin egen gaard. (Se Luk. 11, 21 fl.)

I vor tekst finder vi en kvinde som har vært fangen i satans lænker, men er satt fri, har vært syndens tjenerinde, men nu frigiven, løst.

Kvinden i fariseæren Simons hus, har utentvil engang før møtt Jesus. Han har aapnet hendes øine, saa hun har faat se sin synd, angret og bekjendt den for Gud, og Jesus har lat syndsforlatelsens balsam læke hendes av synden saarede sind. Hvor hjertelig taknemmelig er hun ikke nu. Hun maa faa vise sin frelser Jesus sin taknemmelige hyldest. Hun er en taus tilbeder. Ikke et ord kommer over hendes læper. I handling uttrykker hun det bedre end i en strøm av ord.

Hun vet Jesus er i den fine retskafne Simons hus. Der er hun nok ikke velkommen; men det faar ikke hjælpe, frem til Jesus vil hun. Ind ad døren kommer hun, ser Jesus som paa østerlands vis ligger tilbords paa hænder, med de bare føtter bak sin nærmeste bordfelles ryg.

Hun haster frem til Jesu føtter, falder ned med alabaster krukke med kostelig salve og salver hans føtter med salven, en handling som er enda kosteligere i Jesu øine. — bryter ut i stille graat og væter hans føtter med angerens og glædens taarer, løser saa sit haar og tørrer dem dermed. En underlig tyst og stille hyldest — En stille hjertelig tilbedelse. Et taknemmeligt uttryk for befrielsen av satans og syndens herredom. Der var hos hende en underlig anger over et forspilt ungdomsliv i syndens tjeneste. Hun tænkte kanske paa de glade barneaar hos en bedende far og mor; men da ungdomens mange fristelser kom, fulgte hun sin syndige naturs lyster, trodset sin mors bønner og i vild nydelse, mot sit bedre vitende og sin samvittighet gav sig i satans tjeneste. Men nu naar Jesus har løst hende og sat hende fri, hvor strømmer ikke hendes hjerte over av glæde!

Kjender du dig igjen min kjære læser i denne kvinde? Kanske du har som hun en inderlig anger over et forspilt ungdomsliv i synd? Har du som hun hat møte med Jesus, faat se din synd og dens forferdelige ulykke den bringer over dig? Har du det ønske at bli en i Kristus frigiven sjæl? Er dette ønske alvorlig, saa er Jesus villig til at løse dig fra fiendens snareroplate fengslets døre og sætte dig fri. Han sier selv at han vil ikke støte den bort som kommer til ham. Gud sier ved prof. Es. 1, 18. "Kam dog og la os gaa irette med hverandre, sier Herren; om eders synder er som purpur ska de bli hvite som sne; om de er røde som skarlagen ska de bli som uld."

Troen paa Guds løfter frelser. Kvinden hadde tro paa Jesus. Hendes tro frelste hende, og hun oplot sine gjemmer og ofrede det kostbareste hun hadde som et taknemmelighets offer til Jesus. Du vil sikkert gjøre det samme. Du har vel ingen Alabast krukke med salve at ofre, men kanske mens du tjente synden og satan ofrede mange penge paa fjas, saasom sminke og læpestift, for at "fine" paa Guds "skaperverk." Denne kvinde hadde vist brukt denne kostbare salve for at gjøre sig tiltrækkende, men nu saa hun det syndige i det og ofret den paa Jesus. Du vil ogsaa gjøre noget lignende. Du vil med glæde være med at fremme Guds rikes sak med dine midler, enten de er smaa eller store.

Saa er det angerens og glædens taarer du vil ofre ham. Du har læst om Kong David da han ved profetens skarpe tale sa ham like op i øinene *du er manden* ydmigede sig for Gud og bekjendte sin synd, fik forlatelse for sin synd, da utbryter kongen i følgende ord: "Offer for Gud er en sønderbrudt aand; et snderbrudt og snderknust hjerte vil du o Gud ikke foragte" — læs Salme 51.

Slikt et offer bragte denne kvinde ved Jesu føtter med alabaster krukken og sine taarer.

Jesus tillater denne faldne synderinde at røre ved sig. Simon er forundret over at han tillater det. Han sier med sig selv: "Var denne en profet, da vidste han hvem og hvordan denne kvinde er som rører med ham, at hun er en synderinde."

Kjendte ikke Jesus hende og viste hvem hun var? Jo, for det første saa vet Jesus hvad der bor i ethvert menneskehjerte. For det andet har han truffet hende før. Nu var hun blit et andet menneske. Det gamle var forbiganget, alt var blit nyt hos denne kvinde.

Jesus er endnu den samme. Han vet hvad der bor i vore hjerter. Er du en egenretferdig som Simon saa ser han det. Prøv aldrig at skjule noget for ham. Han kjender dig langt bedre end du kjender dig selv.

Jesus kjender nok Simons tanker. Saa fremsætter han lignelse om en mand som hadde to skyldnere. Den ene skyldte ham en større sum, den anden en mindre; men da ingen av dem hadde noget at betale med eftergav han dem begge gjælden. Saa spør Jesus Simon: Hvem av dem vil nu elske ham mest?" Saa maatte Simon svare "Jeg tænker den han eftergav mest." Saa sammenligner Jesus Simon med synderinden. Der var stor forskjel paa hans og hendes opførsel mot Jesus. Simon hadde vistnok indbudt Jesus til sit hus; men han hadde ikke git ham, som skik og bruk var, noget velkomskys; ikke hadde han, som skik var, vasket hans føtter, ei heller salvet hans hoved. Men synderinden kysset hans føtter, vasket dem med sine taarer og salvet dem med salven. Dette gjorde hun av overstrømmende glæde og taknemmelig hjertelighet. Derfor sier jeg dig: "Hendes mange synder er hende forlatt, ti hun elsker meget; men den som lite forlates elsker lite."

Meningen er den, at fordi denne synderinde fik sin store syndeskyld tilgit, derfor elsker hun Gud og Jesus som har tilgit al syndegjælden hendes av idel naade. Simon derimot mener han har lite eller ingen syndeskyld, har derfor eiheller bedt om naade, derfor er han saa lite taknemmelig og lite elskende.

Til kvinden sier Jesus: "Din tro har frelst dig, gaa bort i fred."

Tror du ikke denne kvinde gik glad sin vei? Hendes taarer forandredes til glæde. Hun kunde vist istemme med David: "Salig er den hvis overtrædelser er forladt, hvis synd er skjult; salig er det menneske, som Herren ikke tilregner misgjerninger og i hvis aand der ikke er svik." Salme 32.

Jeg maa ogsaa tænke paa hofmanden fra Etiopien, Ap. Gj. 8, 26fl. som sat paa sin vogn og læste Prof. Es. 53de kap. Da evangelisten Filip utfra dette sted forkyndte ham evangeliet om Jesus, blev paa sin tro paa Jesus som Guds Søn døpt, da staar det om etioperen at han drog sin vei med glæde.

Maa da Gud velsigne denne korte betragtning i Jesu navn, Amen.

Har jeg før i synden sovet,
kjendte ei min sjælenød,
har jeg baaret høit mit hoved,
og foragtet dom og død,
nu er det i ydmyghet
lagt for Jesu føtter ned
han min "frelses faste klippe
kan jeg aldrig mere slippe."

De "dumme" kommer ikke i fängsel.

Der sad i et fængsel en ung forbryder, der var bleven syk. Hans gamle, gudfrygtige moder besøkte ham og talte med ham saa inderlig om Gud, at selv enkelte andre fanger i samme værelse blev grepen. Naat den gamle kone gik, blev der en taushet, som ingen turde bryte. Men en dag forsøkte en at bryte stilheten. "Aa, for noget tøv," sa han, "det er en gammel kone fra det forrige aarhundrede, og som hører til de dumme, der tror paa det, bibelen fortæller om. Vi er nu for oplyste til at høre paa slikt." "Kan være," svarede en anden, hvem konens ord hadde gaat til hjerte, "kan være, at hun hører til de dumme, men de dumme har dog det forut for os "oplyste," at de ikke kommer i "fængsel." Ja men. saa gaar det ofte her i livet — "Da de sa sig at være vise, bleve de daarer." Rom. 1, 22.

De gjenfundne Perler.

Man fortæler følgende smukke fortælling om prinses Eugenies liv, som døde for over 40 aar siden. Prinsessen tok sig som bekjendt meget av de fattige og hjælpesløse. Hun gik ofte omkring i hyttene selv. Og mange velgjørenhetsanstalter kunde glæde sig ved hendes deltagelse. Da midlerne ikke strækte til, solgte hun, fortæller man, en del av sine perler. For den betydelige sum, som dermed kom ind, reiste sig det smukke sykehus for kvinder paa Gotland. Prinsessen selv var den, som mest trofast tok sig av de syke og saa til dem. Hun brakte dem ikke blot hjælp, men ogsaa evangeliets trøst. Især var der en patient, som var bekjendt for sin uvidenhet og uvenlighet. Prinsessen bad meget for hende. En dag kom hun ind i sykehuset og blev der av husmoderen møtt med de ord: "De vil idag finde den syke meget forandret." Saa var det. Prinsessen traadte hen til den syke; hun var døende. Men hvilken forandring! Det første, den syke sa, var dette: "Jeg takker Gud, at Kristi, hans Søns blod, renser fra al synd og ogsaa har renset mig." Glædens taarer løp ned de blege kinder; hun græd, som kun en benaadet synder kan græde. Prinsessen var dypt bevæget; til de omstaaende sa hun: "*I disse taarer ser jeg mine Perler igjen.*"— Hun solgte sine perler og delte dem ut til sine fattige søstre, men fandt nok perlene igjen i de evige boliger. — Maatte ogsaa vi finde alle visdommens og kundskapens skatte som er skjulte i Kristus vor Herre.

—O. L. F.

En appell til kirken og foreningene om aa sette norsken i høisetet.

(Fortsat fra forige nr.)

Pastor Saugen hadde vist selv vært sjelen i dette arbeidet som saa lenge hadde latt vente paa sig. Hele basementet var skinnende blankt og det gjorde ikke minst sitt til at stemningen var god. Det er en underlig følelse likevel ved det norske sprog som viser sig best ved slike stunder som en juletrefest paa norsk. Da blekner det engelske sprog i bunn og grunn, det eier ikke den følelsen, ingen barndomsminner bryter frem. Saa jeg er aldeles enig med utgiveren av "Norrøna" naar han i nyttaarsnumret minner oss om at baade kirken og foreninger maa holde paa det norske sprog og bevare fedrearven og sette det norske sprog i høisetet for 1939.

Ja, vi alle sammen bærer vaart ansvar for sprogets bevarelse og ikke minst kirken. For skal det norske sprog ebbe ut vil den norske kirke i Amerika miste en av sine sterkeste pillarer for den er bygget paa det norske sprog første gang. Og jeg tar vel ikke feil naar jeg sier om de gamle byggningsmenn det var deres største ønske aa ta vare paa det norske sprog og fedrearven. Fra juletrefester og andre norske tilstelninger gjennem aarene her i Calgary har jeg samlet gode erfaringer hvad verdi det ligger i det norske sprog. Da har vaare gutter, disse hjemløse, kommet. Ingen ting kunde holde dem borte. Med glansfyllte øine har de gaatt med i ringen rundt juletreet og sunget med. Jo, sannelig det norske sprog eier en evne og en kraft i sig saa det vilde være baade synd og skam aa kaste det paa skraphaugen. Takket være den norske presse her over som kjemper for dette arvegods. Undertegnede kjenner en norsk familie ved Oyen, min hjemby, som har fire barn og alle taler ekte norsk. De taler det samme sprog som mor og far lerte av sine foreldre i Norge og det er en ren nydelse for en som elsker det norske sprog aa faa lytte til slik en tale.

Fra Estevan, Sask.

Tiden gaar med hastige skredt og vi følger med. — og saa kommer døden. Det faar vi saa ofte erfare. Paa en uke gjæstet den fire gamle mænd her i Estevan.

Jeg vil berette om den ene, en gammel pionær, som er kjendt av mange av Hyrdens læsere, nemlig Hans Ellefson.

Han blev for lang tid siden vakt og stod for Guds dom som en fortapt og fordømt synder. Men priset være Gud! Han vil ikke holde nogen der for bestandig, men har høiere tanker med sine bortkomne faar. Jesus sier: "Salige er de øine som ser det I ser" — Ja, hvad var det? De saa hen til *Ham* og straalede av glæde o.s.v. (Ps. 34. 6). Hvem er *han?* Johannes sier: "Se det Guds Lam som bærer verdens synd." (Joh. 1, 29.) Herlige syn! Det var altsaa dette Ellefson i sin yderste nød med døden, dommen og Evighetens gru — frem for sig, fik se. Der er liv at se paa det blødende Lam.

"Lovet være Gud og vor Herre Jesu Kristi Fader, som efter sin store miskund har gjenfødt os til et levende haap ved Jesus Kristi opstandelse fra de døde." (1 Pet. 1, 3.) Dette fik Hans opleve. Og det blev en fuldstændig forandring i hele hans liv. Og altid ved smaa og større møter maatte han faa vidne om Frelsen i Jesus som han hadde oplevet, og formanet andre til at la sig forlike med Gud.

Ellefson laa syk for over to maaneder og hadde tildels store smerter, men var meget taalmodig. Og rørende var det at høre og se ham med straalende aasyn prise Gud for Hans store godhet mod ham. Ja, for ham var Jesus en virkelighet. Han ventede paa Jesus, og det sidste de hørte av ham var, med halvt opløftet haand si, Kom Jesus — Kom Jesus. Han sovnet stille ind om kvelden Jan. 25. Og vi priste Gud at forløsningens time var kommen. Hans fire børn var rundt og pleiet ham paa det mest omsorgsfulde under hele sykdommen.

Ellefson's inderligeste længsel var at alle hans børn maatte bli delaktig i den Frelse som han slik frydet sig i, og som for ham holdt i liv og død. Hvem skal bli den første til at komme? Kom eders fader ihu — hans liv med Gud og hans formaning til eder. Og nu naar I har betraktet utgangen av hans vandring — saa efterfølg hans tro. (Heb. 13, 7.)

Begravelsen foregik fra Snaasen kirke, efter først at være samlet i United Church her i byen, hvor pastor Milo Lee holdt en kort men gripende tale. Han mindet om at Ellefson som en fortapt synder hadde faaet tro sig frelst i Jesu blod og kraftig formanede forsamlingen til at faa sin sak opgjort med Gud i Naadetiden. Miss Brovold spillede og sang en sang.

Nu hviler Hans Ellefson paa Snaasens gravplads ved siden av sin hustru (som gik herfra ni maaneder forut) indtil Guds Søns røst kalder dem ut herfra. Velsignet være deres minder.

De to retninger.

Vi slaar op bøkernes bok (Ap. gj. 9. kap.) Her findes den ene retning. Saulus, vi synes han var en stor synder, aarsak i mange mord i anden grad m. m. Men lyset fra Himmelen slog ham til jorden blind, hjælpeløs, og raadvild. Læs vækkelses og omvendelses historien eftertænksomt. —

Saa gaar vi til Joh. 1 Kap. Læs nøiefortællingen om Nathanael. Her har vi den anden retning, eller hvad du vil kalde det. Men kan vi vove os til at tro at disse to blev Jesu sande efterfølgere og levendegjorte Guds børn? Synes høre svaret — Ja. Men du kan vel ikke si at disse to hadde aldeles de samme erfaringer? — Nei. Ja, da maa der være noget galt med en av dem.

Vi ser disse to "Paulus" med det nye navn og "Nathanael" møtes en dag:

Nathanael sier: Nei, god dag Paulua, er glad ved at møte dig, har hørt dig omtale.

PENNY-A-MEAL FROM EVERY MEMBER OF EVERY FAMILY FOR EVERY MEAL DURING LENT

HYRDEN

Organ of The Norwegian Lutheran Church of Canada.

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2234 McIntyre St., Regina, Sask.

Published semi-monthly. Subscription price: One copy, one year 50 Cents.

All communications that concern the editorial department, and news items, should be sent to the Editor.

All money for the paper, and change of address, kindly send to
Mr. Josef Haave,
Naicam, Sask.

Entered as second class matter at the Post Office at Winnipeg, Manitoba.

Printed by the
RUNDSCHAU PUBLISHING HOUSE,
Winnipeg, Man.

Fasten ofringens tid. Det er vel saa at naar det gjælder ofring til Herrens vingaardsarbeide saa er hver dag i aaret en ofringens dag for Guds folk. Noget tilkommer Gud hver dag av vort liv. Ja en daglig offertjeneste til Gud. Alikevel er der visse tider i kirkeaaret der bringer en til at tænke paa offer og opofringer. En slik tid er fasten. I den gamle pakt blev anordninger git om at faste i mad og drikke o.s.v. For os i den nye pakt da vi staar like overfor fastetiden er forsoningsofferet, Jesu Kristi død for os, som minder os mest om offer og opofrelse. Det skulde bringe offersind til alle og enhver som et lem paa Jesus Kristus at gi **noget** noget som en smule tak til Gud for det store kjælighets offer han ga os. Derfor paamindes om "PENNY-A-Meal."

Outlook College. I dette nummer kommer en ung ven av Outlook College med et kraftig indlæg for aapning av skolen igjen. Det vil røre ved ømme hjertestrenge av mange av vort kirkefolk særlig i Saskatchewan. Skolen er fremdeles for mange kjær og er at haape noget kan gjøres ved det anstundende Distrikt møte til sommeren, saa skolen kunde aapnes igjen. Det er noget apelerende i hvad gode ven Haave sier om "røken fra skorssten." Ja la der bli lys og varme igjen i den lukte Outlook College.

Atter en ny medarbeider. Pastor O. L. Falkeid har fra tid til anden sendt ind smaa aandelige fortællinger baade belærende og opbyggende. Tak broder haape der vil komme meget mere fra dig. Velkommen som medarbeider. —U.

Paulus svarer: God dag, Nathanael, jeg har ogsaa hørt meget om dig. Ja, nu vil vi virkelig samtale om det største vi vet.

N. — Ja, la os gjøre det.

P. — Ja det vår en gripende og uforglemmelig dag da lyset fra Himmelen rammet mig saa jeg faldt blind til jorden. Sig mig nu, Nathanael, hvorledes følte du da gint lys rammet dig?

N. — Jeg har ikke blit rammet av noget saadant lys.

P. — Har du ikke?

N. — Nei.

P. — Men du hørte vel den røsten fra Himmelen?

N. — Nei.

P. — Men da maa jeg nok betvivle din kristendom. Er det ikke muligt du kan bedrage dig selv?

N. — Aa.

P. — Men var det ikke gripende da Annanias kom, la hænderne paa dig og du fik dit syn igjen, og skjellen faldt fra dine øine?

N. — Det gik ikke slik til med mig.

P. — Nei, sier du virkelig! Ja, sig mig ærlig, nu, hvorledes følte du den stund da du blev fyldt med den Helligaand?

N. — Jeg hadde hørt meget om Jesus og længtet efter at faa møte ham. Og, tænk, en dag saa var det en som het Filip som kom og sa til mig: "Han som Moses og Profeterne har skrevet om, nemlig Jesus fra Nasareth har jeg fundet. Kom og se! Og da jeg kom, tænk, denne Underlige mand, kjendte mig! saa jeg blev aldeles overrasket og maatte spørge: kjender du mig?

P. — Nei, jeg maa nok sige din kristendom høres meget tvilsom ut, og vil gi dig det broderlige raad—bli ærlig og overvei din stilling indfor Guds Ansigt.

N. — Men jeg hørte med tydelige ord Jesus si til *mig;* Sandelig, sandelig sier jeg eder I skal se Himmelen aapen og Guds engle stige op og stige ned over Guds Søn.

P. — Nu, dette blir formeget. Jeg kan ikke arbeide med dig. Gaa din vei, men husk paa hvad jeg har sagt dig. Haaper du ikke slaar dig til ro før du har havt mine erfaringer. Farvel.

N. — Ja, Farvel, broder. Jeg vet, du, mener det oprigtig. Gud velsigne dig.

Tredeve aar er gaaet. Paulus og Nathanael møtes igjen.

Paulus sier: Nei, Nathanael er det virkelig, jeg skal faa se igjen? Forlat mig min uforstand og ubroderlighet fra sidst, vil du tilgive?

N. — Ja, av hjertet.

P. — Jeg var nidkjær for Gud og hans sak, men ikke med kundskap. O, det gjør mig hjertelig ondt, nu i disse 30 aar har jeg set og erfaret meget som jeg før ikke forstod. Men jeg er nu glad vi fik møtes igjen og tilsammen fryde os at Guds naade har været nok for os begge.

N. — Ja, isandhet.

P. — Ja, nu har jeg stridt den gode strid, fuldkommet løpet, bevaret *treen,* (Tænk bevaret troen.) og retfærdighets krone vinker mig imøte.

N. — Sa du virkelig at du har bevaret troen?

P. — Ja, ved Guds uendelige naade.

N. — Det er jo det største vidnesbyrd et dødeligt menneske kan avlægge — synes det er for stort — men ved Guds naade faar jeg si det samme.

P. — Haleluja ære være Gud og Lammet i tid og evighet.

N. — Nei — Kan jeg virkelig tro mine egne øine! Er dette Peter!

Peter. — Ja, det er nok mig. Tænk at jeg skal faa se og tale med eder før vi gaar over Floden.

P. — Ja, det var overmaate herligt.

N. — Nei, nu er det længe siden den dag da din broder, Andreas, brakte dig den gode nyhet om Jesus og førte dig til ham.

Peter. — Ja, længe siden. Den stund glemmer jeg aldrig. Min broder var ingen prædikant, men det vet jeg at hans navn er værd at ihukommes i al evighet. Det var jo ikke nogen rivende vækkelse da bror min blev frelst heller. — Men han hørte Johannes raape ut: Se det Guds Lam som bærer verdens synd. Tænk hvilken makt det er i at se paa Guds Lam! Ja, jeg glemmer aldrig bror's enfoldige og hjertelige opfodring. Gud velsigne ham og give alle som har fundet Jesus, naade til at gjøre det samme. Hvilken forunderlig makt det er i Jesu navn. Det forandret mit hele livs syn.

N. — Siden vi nu er tilsammen her for sidste gang saa fortæl os litt, Var det ikke du som ledet den store vækkelsen da 3000, blev frelst paa en dag?

Peter. — Vet ikke om jeg *ledet* møtet, men jeg husker Gud's naades kraft overvældet mig slik at jeg maatte forkynde Kristi Evangelium til den store menneskeskare og jeg blev fyldt av en brændende længsel efter at se dem frelste. Og Gud's aand's kraft kom med slik vælde, saa det kan ikke med ord forklares. Men al ære tilkommer den Almægtige.

N. — Var ikke du Peter, med paa et bønnemøte engang?

Peter. — Jeg har været med paa mange bønnemøter hvor vi kjendte Guds aands kraft, men vil nævne et som var det mest mindeværdige (Ap. Gj. 4, 31). Vi var samlet til endrægtig bøn, — ikke for timelig vinding, men for Guds rikes utbredelse og hans store Navn ære, og da vi hadde bedet skalv stedet og vi blev alle fyldte med den Helligaand.

Peter. — Har hørt at du. Paulus, hadde et forunderlikt syn engang, var det saa?

P. — Ja, det var sandt, jeg blev henrykt ind til den tredje himmel og saa og hørte utrolige ting, som jeg ikke kan forklare.

N. — Nu maa vi skilles. Har hørt du, Peter, vil bli korsfestet med fødderne op og hovedet ned, er det saa?

Peter. — Jeg synes det er for stort at hænge som min mester, saa det er nok saa.

N .— Vil du virkeliggaa til Rom Paulus naar du ve de vil hygge hovedet av dig?

P. — Aa — jeg længes efter at faa gaa herfra og være med min Frelser.

N. — Ja, du har ret. Som vore veie og oplevelser har været forskillige saa blir og vor utgang. Men snart møtes vi igjen for Guds throne. Og i den skjønneste harmoni kaste vore kroner ned for ham og synge: Lammet som blev slagtet og som kjøpte os fra jorden med sit Blod være are i al evighet — Amen.

Kjære Venner, prester og menighets folk, som elsker vor Lutherske Kirke og Guds Rikes fremgang. *Guds Naade og Fred!*

Maatte vi i inderlig Kjærlighet staa sammen i arbeidet, holde mistanke og uretfærdig dømmen m. m. langt borte, selv om opdragelse, syns maate og erfaringer er forskillige. La vor vandel, mund og pen bære vidnesbyrd om dette.

Dr. Talmage sier: "Jeg takker Gud for at jeg aldrig har talt ilde om en Evangelist's forkynder, ikke engang følt lyst dertil. Ti jeg er saa optat med at angripe mørkets fyrste at jeg har ingen tid at igjennembore mit eget rigement bak fra."

La os bede om mere av Jesu sindelag.

—*J. E. Marken.*

I forbindelse med J. E. Marken's skrivelser til Hyrden den 14de Feb. føier han til: "Just nu mottok jeg telegram om at min søster, Anne (Mrs. G. O. Naraker) Sheyenne, N. Dak. var vandret over Dødsfloden." (Tak broder Marken for skrivelserne og mottag min sympati i sorgen over din søster Anne's død. — U.)

Lincoln's Gettysburg Address translated into Norwegian, Feb. 20, 1935

by C. S. Lystig.

Syv-og-firsindstyve aar siden frembragte vore fædre paa dette kontinent en ny nation, undfanget i frihet og indviet til den forutsætning at alle mennesker er skapt like. Vi er nu beskjæftiget i en stor borgerkrig som skal avgjøre om denne nation eller nogen anden nation saaledes undfanget og saaledes indviet kan længe vedvare. Vi er forsamlet paa en stor slagmark av denne krig. Vi har kommet for at indvie et stykke av denne mark til et sidste hvilested for dem som her gav deres liv for at denne nation maatte leve. Det er fuldkommen sømmelig og passende at vi skulde gjøre dette. Men, i en videre betydning, vi kan ikke dedicere, vi kan ikke indvie, vi kan ikke hellige denne grund. De tapre mænd, levende og døde, som kjæmpet her har indviet den langt over vor fattige evne til at forøke eller formindske. Verden vil lite merke sig, heller ikke længe komme ihu hvad vi sier her, men den vil aldrig glemme hvad de gjorde her. Det er for os de levende hellere at bli indviet her til den ufuldendte gjerning som de som kjæmpet her har saa langt saa berømmeligt begyndt. Det er for os hellere her at bli indviet til den store overblevne opgave foran os — at fra disse ærede døde vi fatter øket hengivenhet til den sak for hvilken de gav det sidste maal av opofrelse — at vi her fast beslutter at disse døde skal ikke ha git deres liv forgjæves, at denne nation med Guds hjælp skal ha en ny fødsel av frihet, og at denne regjering av folket, ved folket, for folket, ikke skal forsvinde fra jorden.

Jeg var glad at læse i Hyrden for feb. om vækkelsen i Donalda og flere steder. Ja, Gud være lovet! Maatte det bli mere almindelig i hele vort samfund. Mange av vort kjære kirke folk sover og har aldrig virkelig oplevet frelse i Jesus Kristus. Paulus's største sorg og bekymring for sit folk var at de maatte bli frelste. Ja, hans bekymring var saa stor, at han ønskede selv at være en fra Kristus forbandet ting, om det kunde frelse dem. Og Moses's kjærlighet til Israel var saa stor at naar Gud sa til ham: Gaa ut fra dem saa vil jeg ødelægge dem, da stillede Moses sig ret i spidsen og sa: Herre da maa du først utslette mit navn av den bok, som du har skrevet. Hvor stor omsorg og kjærlighet har jeg og du for vore medmenneskers evige frelse?

"O sjæl som selv blev reddet fra Syndens
skyld og makt,
hvor kan du se at tusinder omkommer?
Naar høstens herre kalder og du ei giver akt,
betænk at du vil møte ham som dømmer.
Er du i sandhet frigjort saa brænder i din
sjæl
en lyst og trang at virke for andre sjæles vel
og sanke dyre neg for Herrens lade.
Du som har smakt Guds naade, hvem
legner du idag?
Gaar synet av en ufrelst dig til hjerte?
O slægter du paa Jesus, har du hans sindelag
saa syndenøden gir dig daglig smerte.
Si, brænder kjærligheten til Jesus i dit bryst,
og viser du i livet en ydmyg virkelyst
i lydighet at tjene til Guds ære?"

(Fra en av past. C. K. Solberg's sange.
Mel.: Wermlandssange.)

La os bede — Herre forkast mig ikke fra dit aasyn og ta ikke din Helligaand fra mig. Dæk over mine utalige synder og skrøpeligheter og la ingen, paa grund av dem, forarge sig, og for min skyld gaa fortapt. Amen.

Den som bare kunde, fra ungdommen av, forstaa livets virkelige betydning og leve hver dag derefter! O, tænk — —

Videre læste jeg i hyrden fra Northwood Emisæren om vækkelses kristendom, om præster som utdannes under forskjellige forhold o.s.v. Jeg læste artikelen tilende. Den er vel værd at tænke over — —

Radio Broadcast.

Mountain Time.

1. Lutheran Hour over WNAX, Yankton. Every other Sunday — 7:30—8:30 A.M. Conducted by Rev. G. Tweet of N. L. C. in English Language.

2. Norwegian Lutheran Service every Sunday from 8:30—9:30 A. M. over KLPM., Minot, N. D. (139K.)

3. Danish Lutheran Service every other Sunday from 9:30 to 10:00 A. M. over CJCA., Edmonton. Rev. Nommeson pastor.

4. Lutheran Hour over CKBI., every Sunday from 9:15 to 10:15 P.M. Norwegian and English alternate.

5. St. Olaf College WCAL. Morning devotional from the College Chapel 8:45 to 9:15 A. M.

CFQC Saskatoon.

April 16. 11:00 A. M. (Swedish L. Church.)

May 21. 11:00 A. M. (Swedish L. Church.)

Iune 4. 11:00 A. M. (Luther League Service.)

Lutheran Hour CFCN Calgary (1030 K) every Sunday 7—7.30 p.m. M.S.T.

Saskatchewan Lutheran Hour from CK CK Regina (1010K) at 4:30—4:45 p.m. Wednesdays, and on German 4:30—4:45 p.m. on Mondays.

The Lutheran Hour Bringing Christ from Coast to Coast every Sunday 2:30—3:00 p.m. by Rev. Walter A. Maier. Can be got quite easily from KFYR. Bismark, N.D. (550K)

The Lutheran Hour of the Norwegian Lutheran Church in Alberta will be heard in another series of regular broadcasts over station CFRN, Edmonton, beginning October 2nd, 1938. The schedule will be the same as that of last year, namely, Norwegian services on the first and the third Sundays of each month, and English on the second, each service to be broadcast at 5:30 — 6:00 p.m. On every fourth Sunday a similar broadcast will be heard in the German language, but this has no connection with the above.

Considerable interest was manifested in our radio efforts last year. We trust that we may count on just as generous support during the coming season. Contributions may be addressed to Mr. C. Holmberg, c/ CFRN, Edmonton.

—*C. S. Lystig, Mgr.*

(Please advise of any changes or other stations to be added. — Ed.)

PENNY-A-MEAL FROM EVERY MEMBER OF EVERY FAMILY FOR EVERY MEAL DURING LENT